

# The SWORD of the LORD

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## The Purpose of the Cross

By EVANGELIST JOE HENRY HANKINS, D. D.

Pine Bluff, Arkansas

(Sermon preached at First Baptist Church, Little Rock, Arkansas, Sunday night, February 16, 1941. Stenographically reported.)

**"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."—Gal. 1:4.**

On the great day of atonement the high priest slew the sacrifice and with the blood sprinkled everything in the temple. The vessels of the temple were sprinkled with blood. The altar of the sacrifice, the altar of incense, the mercy seat over the ark of the covenant were sprinkled with blood. Every vessel about the temple and everything that was to be used in the service of the temple was sprinkled with that blood. The significance of it was that through the atonement of blood, the way was opened for the enjoyment of all of the blessings that were present. The blood

on the mercy seat meant atonement for sin and mercy and grace for the worshipper. The blood over the broken law where the mercy seat rested meant that the demands of justice for a broken law had been satisfied, that God and the sinner have been reconciled, and the sinner could now come into the presence of God in peace. Every blessing was available now through the blood of atonement, and the way was opened for the reception of them and the enjoyment of them.

And so it is in the cross of Jesus Christ. When Jesus Christ died on the cross, He not only made atonement for our sins but a "new and living way" was dedicated to God. The expression, "living way," means one that shall always be available, one that shall always be fresh, one that shall never be closed. So we can "come boldly, to the throne of grace," with full assurance of faith as we travel the blood-sprinkled way. All the blessings of God are made available in the cross to every believer. God will not do more for one of His children than He will do for another. Some will let Him do more than others will permit Him to do for them. Some will receive more than others will receive. But God will make out of you exactly the kind of Christian you want to be. God will give you the power that you will use



Dr. Joe Henry Hankins

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## Why We Need 23,000 Subscriptions Now!

By the Editor

We had printed 11,000 copies of the book, "The Scarlet Sin and Other Revival Sermons," 254 pages, to be given free with subscriptions, one book for each two 8-month subscriptions at \$1.00 each. We feel that some people will send three subscriptions or five, and so there should be more than twice as many subscriptions as books given. So we are asking for 23,000 subscription to The Sword of the Lord in the present campaign.

This paper for six or seven years has gained an average of about 41 per cent a year. That means that it has doubled in circulation each two years. The blessing of God has been very manifest and obvious. I believe that God is showing us that He wants The Sword of the Lord to have the largest circulation of any fundamental Christian publication in America. We feel that it should maintain that rate of growth of about 41 per cent increase in circulation each year. To do that we want 23,000 subscriptions to be in the mail, postmarked not later than midnight of July 15. Some of

these would be new, some would be renewals.

It is my deep conviction that God has raised up The Sword of the Lord to fill a definite need, and that every genuine Christian, every Christian who loves to see souls saved, who wants a revival of New Testament Christianity, should do his part to increase the influence of The Sword of the Lord, by sending in new subscriptions and by recommending the paper to friends. Let me name here five reasons why I feel this revival must keep up this rapid growth and why every reader should feel a holy responsibility to help reach this goal.

### 1. God Wants a Powerful Christian Weekly to Stand for Evangelism in America

Last week we published a strong review of Dr. L. Sperry Chafer's book, mis-named "True Evangelism." Christians in America ought to be really jolted to realize that this book attacking the evangelists as racketeers and opposing mass evangelism, opposing the

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## This Much YOU Can Do!

An Appeal by the Editor

One man is sending over 100 subscriptions to The Sword of the Lord, placing America's foremost evangelistic weekly in every home in his church. Some of you cannot do that.

Some of the best preachers and soul winners in America have given \$50.00 to \$100.00 to send the paper to other preachers and their friends whom they wished to be blessed by the revival fire in The Sword of the Lord. Some of you cannot do that.

One man is so burdened to get out The Sword of the Lord that he has made arrangements to put it in the hands of 20,000 people who will be attending a great Christian rally soon. Some of you cannot do that.

But I believe you can send two 8-month subscriptions to The Sword of the Lord at \$1.00 each. Perhaps you could not do that every week but you can do it one time by July 15.

Perhaps you can send the \$2.00 out of your own pocket and ask the dear Lord Jesus to bless it that it may lead to the revival of some of God's people and the salvation of some soul. It might mean some sacrifice or it might not, but it is worth some sacrifice. Perhaps you have a little of God's money in tithes and offerings that you owe Him and have set apart for Him as an honest Christian steward should. I believe it would please Him to give His money to get the gospel in the pages of The Sword of the Lord to homes that need it, just as truly as if the money went to foreign missions. Many thousands of dollars have been given in Jesus' name to keep The Sword of the Lord going.

If you cannot possibly give \$2.00 for subscriptions out of your own pocket, and if you do not have any of the Lord's money at hand to use for Him in sending subscriptions, you can show samples of The Sword of the Lord to

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## THE SERPENT IN THE BOTTLE

By REV. SAM MORRIS, D. D.

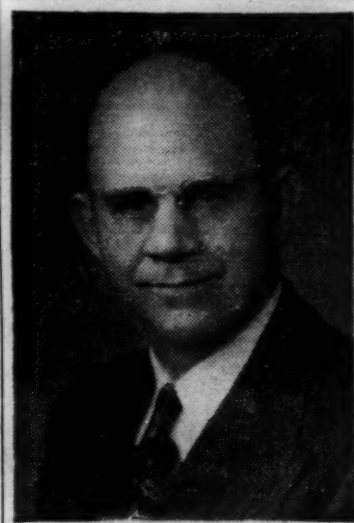
Voice of Temperance, Box 2478, San Antonio, Texas

(Preached Sunday afternoon, Aug. 3, 1941, at Cedar Lake Conference Grounds, Cedar Lake, Indiana. Stenographically reported.)

This message is reprinted because of its great popularity and helpfulness

I come to speak to you here this afternoon on the subject, "The Serpent in the Bottle." A Christian is a citizen of two worlds. He is a citizen of Heaven, but he is equally a citizen of the earth. Jesus said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's (Luke 20:25). Paul said, "Let every soul be subject unto the higher powers . . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:1, 7). And Simon Peter said, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (1 Pet. 2:13-15).

My message this afternoon deals with our earthly citizenship in the United States, under the Constitution and the laws of the land, and it deals with the liquor traffic which has been relegalized and re-established in America. Strong drink has been a curse upon mankind through all the ages. It caused Noah to commit the first sin following the flood. It caused Lot to become the father of his own daughter's children. It played a part in David's sin of adultery and murder. It was employed by Absalom when he slew his half-brother Amnon. It debauched Nabal, the son of famous old Caleb. It held high carnival when Belshazzar saw the handwriting on the wall. It caused Ahasuerus to dethrone good queen Vashti. The Bible says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).



Dr. Sam Morris

And that "whosoever" takes in Mr. and Mrs. Roosevelt sitting up in the White House; it takes in Mr. and Mrs. Wendell Wilkie who would like to be sitting up in the White House; it takes in the Supreme Court Judge, the United States Senator, Congressmen, Baptist deacons, Methodist stewards, the Presbyterian elders—it takes in "whosoever" there may be. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last—maybe not today, maybe not next week, maybe not next year, but "at the last it biteth like a serpent and sting-

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## We Need a Heart-Warming

By REV. VANCE HAVNER

**"But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. 20:9.**

**"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"—Luke 24:32.**

Those of us who are tempted to get under the juniper because of the condition of the church might do well to ponder the spiritual state of England two hundred years ago. It was a dark hour. As someone has put it, "The Puritans had been buried and the methodists were not yet born." In one principality only one Bible could be found and that was used to prop up a flower-pot. It was publicly advertised in front of drinking places that one could get drunk for one penny and dead drunk for two. France had gone into infidelity and England would have followed had not a young preacher on May 24, 1738, attended a meeting on Aldersgate Street and felt his own heart strangely warmed.

The course of a nation was

changed because one preacher had a heart-warming. John Wesley did more to make England over than all the experts and reformers. This old world is in a sad way now, and lately it has almost been wrecked by hot heads. The only hope, as in Wesley's day, is a spiritual revival and that calls not for hot heads of which we have a plenty even in the church, but for hot hearts.

### Heart-Fire Transforms Christians

You recognize the texts. In the first, Jeremiah is ready to quit preaching. He is like Robertson of Brighton who wanted to resign but who was impressed within that what he needed was not to resign but to have his commission re-signed. He tried to quit but



Rev. Vance Havner

couldn't. He developed a bonfire in his heart. Here was a prophet with a holy fever, a preacher running a spiritual temperature, a man of God with a burning heart.

The other text brings us to the

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## The Purpose --

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for His glory. God will give you all the fullness of joy that there is in the Holy Spirit if you will let the Holy Spirit possess and fill you. You are exactly the kind of Christian you want to be. You may not be the kind you wish you were, but there is a vast difference between wishing and wanting. Christ said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." When you come to the place of soul-hunger and soul-thirst for the real things of God, you will find them in the cross and you will find them available to everyone that wants—really wants them. This is the purpose of the cross.

Let us look tonight at some of these blessings and privileges that have been purchased for us by the blood of the cross.

### 1. The Purpose of the Cross Was to Redeem Us From All Iniquity

"Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14). I love to think that the blood of Jesus Christ cleanses from all sin, and, as Paul said, by faith in Christ we are "justified from all things, from which ye could not be justified by the law of Moses." But to be redeemed from all iniquity goes deeper than this. For iniquity has a twofold meaning—a deeper meaning than sin. Sin is transgression of the law, but iniquity includes that condition of the human heart, that inner condition that is wrong as well as the wicked works that proceed out of that condition in the heart. Paul described the condition of the human heart in the third chapter of Romans. There never was a darker picture drawn of the unregenerated human heart. And he climaxes that picture with this comparison: "Their throat is an open sepulchre"—like a grave where someone has laid a dead body without covering it, and there day and night from that grave where that putrifying body lies the odor comes continually nauseating everyone that passes by. The condition of the unregenerated human heart is so wicked, so depraved, so loathsome that out of that nature within us there comes a continuous stream of sin, wickedness, ungodliness, ungodly deeds, ungodly thoughts and actions.

Now the purpose of the death of Christ on the cross was to redeem us from all iniquity, to so completely change that nature within us that the stream that issues out shall never be the same again. So many of us think of salvation only as dealing with sins that we have committed. And because we think of it that way, the average person thinks all he has to do to be saved is to quit his meanness, to clean up, to turn over a new leaf, to join the church, to behave himself and do right. Now, if salvation dealt only with the sins one has committed there would be some reason to that position, but since salvation is not dealing primarily with what men have done, but with what men are, it is altogether a different story. A person who believes that he must live a certain kind of life after he is saved or he will fall away and be lost, is basing his belief upon the same thing, that salvation deals only with his sins; so if he commits sin, then he is lost. If he lives a certain type of life that the world calls Christian, he is all right, but if he doesn't maintain a certain standard of living, then he is lost again. Hear me to-

night! Salvation doesn't deal primarily with the sins that one has committed or shall commit. But the purpose of the cross was to redeem us from all iniquity, and to stop the pollution of the stream by healing it at its source as Elisha did when he healed the water. He didn't take out a few buckets of the water and purify it, but he took a bag full of salt and went to the spring, the source from which the water came, and at its fountain head poured in the healing salt that changed the fountain from which the stream was issuing. When you can change the fountain, you have changed the stream.

The cross deals not with the symptoms of the disease of sin, but with the disease itself. What is the use of doctoring the breaking out of smallpox by putting salve and amica on those terrible sores? That isn't where the trouble is—those are only the symptoms of the disease. Take an antitoxin that will kill that disease, inject that antitoxin into the blood stream and kill the germ of the disease, then the eruption will heal up immediately. You can put all the ointment you please on the eruptions and you have not done them any good. When God deals with the sin problem in the cross of Jesus Christ, He goes straight to the seat of the disease, the human heart, and there redeems us from all iniquity.

### 2. The Purpose of the Cross Is That He Might Bring Us to God

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (I Pet. 3:18). That He might bring us to God, bring us to the family of God, not as criminals to the bar of justice, but as blood-bought, blood-washed sons and daughters of God. That is what Paul meant in Romans 8:29 when he said, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." In other words, the literal translation is, "That he might be the elder brother in a great family of children." So many people get such a low conception of salvation, such a small conception of what Christ has to offer! They think if they live thus and so, hold out faithful, do this, that and the other, God will love them and accept them. No! No! No! God isn't seeking hired servants. God wants a family of children, "delivered from the power of darkness, and translated into the kingdom of his dear Son," that He might bring us to God and present us to the Father as a family of dear children. "Christ . . . suffered for sins . . . that he might bring us to God."

The cross brings us to a proper knowledge of God. None of us would ever have had any adequate conception of God had it not been for the cross of Jesus Christ. If I should go tonight over this poor, war-torn world with all of its suffering, sin, heartbreak and heartache and tell men who have never heard the name of Jesus that God loves them, it would sound like mockery in their ears. The fact is, the heathen think that God hates them and is angry with them. Not knowing Christ, you could not blame them. If you knew how dark it is in heathen lands, if you only knew the poverty and suffering there, you could understand.

One of the things that touched my heart most when I heard one of our returned missionaries from China was the way he pictured the tragedy of their lives over there. Every time he drew one of those sad tragic pictures he would stop and say, "Christian friend, it is mighty dark where they do not know Jesus." If I should go into this dark, suffering, sin-cursed world tonight and say, "God loves you," it would sound like hollow mockery amidst all of its suffering. But when I can take poor, broken, suffering, bleeding humanity, groping in the darkness of sin, and lead them to the cross and show them God

dying there for their sins, then they know that God loves them and it grips their hearts. That is what Jesus meant when He said, "And I, if I be lifted up from the earth, will draw all men unto me." I tell you, friends, if the cross of Christ will not break the heart of a sinner, there is nothing else on earth that will ever bring him to God. You may scare him with hell, with the judgment, but I believe that before anybody is ever saved, he must get a vision of the cross that will draw him to God. Before anybody is ever saved, he must fall in love with God through Jesus Christ. When you fall in love with Christ you fall out with sin then and there. He died that He might bring us to God, bring us to a knowledge of God in His mercy, grace long-suffering and compassion.

He died that He might bring us into favor with God, that all the enmity that had been caused by sin might be slain and the middle wall of partition broken down, and that we might come into favor and blessings of God. Not that God isn't ready to bestow His blessings, but God must be just in justifying the ungodly. God has to have some ground on which to stand without compromising with sin. So Christ died that through the blood of the cross, the blood-sprinkled way, He might bring us to God and into peace with God and favor with God.

### 3. The Purpose of the Cross Is to Bring Us Into Sonship With God

Paul said in Galatians, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4-5). Let us study a moment that word, adoption. It has a different significance than the new birth. All of us understand the meaning of adoption in human relationships. If you go to the orphan's home and find a motherless and fatherless child and adopt that child into your family, it means that there is a child who has no natural claim whatever on you; by nature has no right in your home. By nature I have no claim on God. By nature I have no right to accept anything of God. For, "all we like sheep have gone astray; we have turned every one to his own way." We were rebels, strangers to His grace, aliens from the commonwealth of Israel, foreigners as far as the family of God is concerned, without God and without hope. But a sinner who has forfeited all claim and all right to any favor at the hand of God is adopted into the family of God. When you adopt a child, immediately it takes the same legal standing as a child born in your own home, flesh of your flesh and bone of your bone. I tell you beloved, when I think of that word adoption in the plan of God, it overwhelms my soul! I cannot comprehend how God could take a sinner like me with all my sin, filth, shame, and depraved nature, with no claim on God, no right even to ask for mercy, and pick me up and lift me out of this miry clay, translate me from the kingdom of darkness and adopt me—make me an "heir of God and joint heir with Jesus Christ." But, blessed be God, His Word tells us that this was the purpose of the cross.

### 4. The Purpose of the Cross Was That He Might Deliver Us From This Present Evil World

He "gave himself for our sins,

that he might deliver us from this present evil world." As long as we are in the body we are going to be beset by the pull, by the temptations, by the persecutions, by the heartaches and hardships of this hostile world. For beloved, the world hates a Christian. The world has always hated God's people, from Cain and Abel until now. Why did Cain slay Abel? Because the unregenerated heart hates the child of God. The world despises a real Christian. That is the reason Paul said, "All that will live godly in Christ Jesus shall suffer persecution." That is the reason the Lord said, "If ye were of the world, the world would love his own: but because ye are not of the world: therefore the world hateth you." Jesus prayed, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

Here is where the "holding out" as Christians comes in. So many have said to me, "If I thought I could hold out, I would be a Christian. I would start right now if I felt that I could hold out." You will never hold out in your own strength. You will never meet the forces of evil in your own power. But Christ died "that he might deliver us from this present evil world"—not out of it, but from it. God didn't save the three Hebrew children out of the fiery furnace, but He saved them from the fire in the furnace, brought them out without even the smell of smoke on their garments. God didn't save Daniel from the lions' den, but He did shut the mouths of the lions, and Daniel was able the next morning to look up and say, "O King, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." God didn't save Paul from persecution, suffering and temptation. But God gave him victory in the midst of the battle. You will meet the tempter and so will I. Hear me tonight! The battle rages fiercely. The forces of evil besiege on every hand. And you will go down if you try to meet them in your own strength and power. But read the seventh chapter of Romans and see a man who has been through the heat of the battle and the very fires of the devil. Hear him as he tells us about that same struggle that you and I have had many times. He says, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Then Paul looks away from himself, looks to the cross, and we hear his shout of "I thank God through Jesus Christ our Lord." There is the victory. Christ died "for our sins, that He might deliver us from this present evil world." That is how you can hold out.

### 5. The Purpose of the Cross Was That He Might Be Lord of Our Lives

Hear the Word of God, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14:9). The death of Jesus on the cross and his resurrection

from the dead was for the purpose that He might be Lord of our lives. Most of us think of the Lordship of Jesus only as an obligation resting upon us to do His will—to obey Him. Now, to be sure, that is included in the Lordship of Jesus, but if that is as far as your conception of the Lordship of Jesus goes, you have a most inadequate conception of it. I am persuaded more and more as I study God's Book that few Christians have ever lifted up their eyes beyond the things of the earth and set their affections on things above sufficiently to get a real vision of what Christ has for us. The Lordship of Jesus does mean that I am bought with a price and belong to God and am under obligation to do His will at whatever cost. That ought to be enough to constrain me to do His will in perfect obedience. But the Lordship of Jesus means a great deal more than that. It means that I am His peculiar treasure. "For the husband is the head of the wife," not only to rule over her, but to him the real wife, the true wife, is the dearest treasure on earth. "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." That is the way with Christ and His own.

The Lordship of Christ—listen to it in Malachi: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." As precious, yes, more precious than the crown jewels of all kings and queen of the earth. His peculiar treasure—bought with the price of His blood. What does it mean? It means that He will guard them with His life. I want you to get this phase of the Lordship of Jesus. We are His precious jewels, guarded by His mighty power—by Jesus Himself. "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth. . . . I am the good shepherd, and know my sheep, and am known of mine. . . . and I lay down my life for the sheep." The good Shepherd puts Himself between His sheep and all danger and guards them with His life. "These are mine," said He. "I know them and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." They are His peculiar treasure. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." They are guarded by Him and led into "green pastures." "The Lord is my shepherd; I shall not want. He maketh me to lie down in

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### THE SWORD OF THE LORD

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## The Purpose --

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green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." We are the sheep of His pasture.

Then we are not only led but we are fed by Him. "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "Bless the Lord, O my soul: and all that is within me, bless his holy name." He satisfies every longing of the human soul, every thirst of the human life, every hunger of the human heart. He died and rose again that He might be Lord of our lives, and that we might be His purchased possession, His peculiar treasure. For we "are kept by the power of God through faith unto salvation ready to be revealed in the last time . . . To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

I tell you it is great to be a Christian! Isn't it wonderful to be bought with the blood of Christ, held in His mighty hand, guided through shadows and storms? Over the stormy deep He will guide my little bark until at last He brings His treasure home into the treasure house—that house He had in mind when He said, "In my Father's house are many mansions . . . I go to prepare a place for you. And if

I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We will be guided safely home without the loss of a single one, where God Himself shall "wipe away all tears from their eyes . . . And He shall be their God and they shall be his people . . . and there shall be no night there; they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Thank God for the cross of Jesus Christ! "That he might deliver us from this present evil world." And one day He will present us faultless before the presence of His glory with exceeding joy . . . in the likeness of the glorified Son of God. That is the meaning of the Lordship of Jesus Christ. That is the purpose of the cross.

## The Serpent --

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eth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things" (Prov. 23:29-33).

### Some Things Prohibition Did Prohibit

For fourteen years, practically speaking, we had National Prohibition. Every once in a while some fellow walks up to me and says, "We tried prohibition fourteen years and it didn't do any good. There was just as much drinking under prohibition as there is now,

only it was covered up then." Did you ever hear them say it, neighbor? Well, let's just stop and think and find out whether prohibition did any good. Let's find out if there was as much drinking then as there is now.

For fourteen years I never saw a liquor billboard by the side of the highway showing a beautiful young woman or a handsome young man drinking alcoholic beverages.

For fourteen years in America I never one time picked up a newspaper or a magazine and saw the picture of a beautiful woman or a handsome man drinking beer, wine or whiskey.

For fourteen years I never walked down the street and saw an open plate glass window with bottles of beer, wine or whiskey luring somebody into the door. For fourteen years I never saw a neon sign flashing its sparkling light into the darkness of the night, calling the name of any kind of beer, wine or whiskey.

For fourteen years I never saw the word beer, wine or whiskey on the front of any public building anywhere in America.

For fourteen years under National Prohibition I never one time sat down in my home and turned on the radio to get news and all at once was embarrassed to realize that my little boy was sitting in front of the radio listening to some blabbed-mouthed radio announcer talk about beer being refreshing, invigorating.

For fourteen years under National Prohibition I could walk into any respectable cafe or restaurant when I wanted to and

not be sickened by boozers smelling like beer vats next to me.

Beloved, if the Eighteenth Amendment had done no more good than just the good it did by eliminating wine, beer and whiskey from the highway and street billboards, the neon signs, the plate glass windows, the newspapers and magazines, the radios and eating places, it did enough good by that one undisputed accomplishment to justify its retention until Gabriel blows his horn. (Congregation, "Amen.")

I am from down South. I have spoken in all but six of the forty-eight states in the last five summers. When I get away up into Pennsylvania and New England, and I get up and make a speech, then after I have done my best, people will sit up there and glare at me like blinkers on cross roads—"Go Slow," "Be Careful," "Warning," "Stop," "Look Out," but they won't talk back at me.

When I was a student in Hardin-Simmons College, I would go preach for the colored folks. I went down one night and preached for a colored church. When I got through, a man got up and said, "Brethren and sisters, I went out to the big fine Baptist church and heard Dr. Jenkins. He preached the most wonderful sermon I ever heard. This afternoon I heard the baccalaureate address at Draughon's Business college. I didn't think that oration could be improved upon, but this preacher boy from de college preaches more like a negro preacher than any white man I ever did hear." So I am pretty much of a negro preacher. When

you say "Amen" to me, it is like saying "sic'em" to a dog.

"There was as much liquor drunk under prohibition as there is now, only it was covered up then," you say. Well, let's see about that. Amos and Andy on the radio have put millions of people to brushing their teeth with Pepsodent tooth paste through the years. Now they have you eating Campbell's Vegetable Soup. The Dixie boys on the network have put millions of people to drinking Dr. Pepper at 10, 2 and 4. Singing Sam with his singers have put millions of people to keeping six bottles in the carton in the Frigidaire—"Any pause is the pause that refreshes with Coca-Cola." And every Sunday night a little old wooden dummy gets on the radio and keeps millions of people from going to church. Some of you sit around home in your pajamas under a fan where it is nice and comfortable and cool and hear that little wooden dummy and his prattle and you get up the next morning and drink Chase and Sanborn coffee. Now if the radio, the newspaper, the billboard advertisements will put millions of people to using Pepsodent tooth paste, will put millions of people to eating Campbell's Vegetable Soup, and will put millions of people to drinking Dr. Pepper at 10, 2 and 4, and will put millions of people to drinking Coca-Cola and Chase and Sanborn coffee, I want some man to stand up and tell me why twenty million dollars spent in advertising beer, wine and whiskey in the newspaper, on the billboards, and on the radio, won't put millions of people to drink-

(Continued on Page 4)

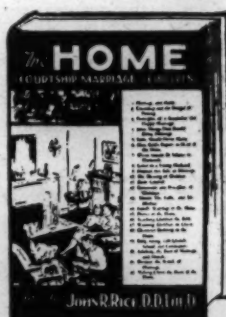
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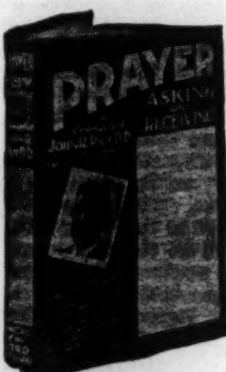
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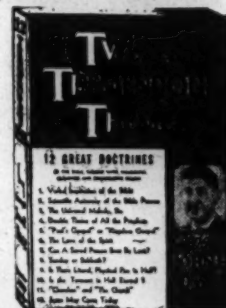
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## The Serpent --

(Continued from Page 3)

ing beer, wine and whiskey. Do you think the liquor crowd is foolish enough to spend twenty million dollars annually in advertisements and not get any more drinkers out of it?

### Any Government Could Prohibit if It Wanted to

You know, every two years we have a wooing season. Love making time comes around. Political candidates start making love to the voters. They hope to get married on election day so they can divorce them the next day after they get in office. Political candidates are scared of the prohibition question. It makes them see nightmares and day horses both at the same time out of the dome eye in broad daylight. I like to get one in a crowd and ask him how he stands on the prohibition question. He dances around like a tomcat on a hot rock. He will fix his tie, clear his throat and say, "Prohibition is all right but you can't enforce it." Did you ever hear that one? All right, let's think about that a moment. I remember one night sitting by the radio and hearing President Roosevelt say, "Boys, don't open your banks in the morning," and they didn't open them for two weeks. There were thousands of banks, with billions of dollars which belonged to millions of depositors, and not one check could be given on the money at the bank. For two long weeks we wrote script at the grocery store. Brother, don't tell me a government whose president can close every bank in America, that that same government can't close the bootlegging joints in the back alleys.

We will come a little closer. Within the last twelve months there have been thousands of mothers and fathers that have given up their precious sons to be soldiers in Uncle Sam's army. Every time they did it, it was against their will. That law was passed by political leaders in Washington, and they didn't ask Mother and Dad anything about it. Millions of young men in the last twelve months have been made soldiers against their will. And the government will keep them until it gets ready to turn them loose. Now brother, listen to me, don't tell me a government which can make millions of men become soldiers against their will, that that government can't make a few thousand bootleggers stop poking a fruit jar through a knothole in the fence after dark. How perfectly ridiculous and foolish for any man to say that the great government of the United States can't enforce any law that it takes a notion to enforce. When I hear a fellow say, "Well, we can't enforce prohibition," I think he is the biggest "sucker" in the world. The liquor crowd wadded up their bait and threw it to him. He has swallowed bait, hook, line, sinker and pole. He is not using his head for anything but a hat rack.

### Present Conditions Worse Than With Old-Time Saloons

They said, "The old saloon shall not come back." And they were careful to see that it didn't come back. I wish it had. You know what they did to keep it from coming back? They changed the name on the front of the building from a saloon to cafe, drug store, meat market, post office, barber shop, dine-and-dance, first chance, last chance, bloody bucket, wagon wheel. It is not the old saloon with the swinging door. They have torn the old door down and built booths inside to afford privacy and seclusion to boozing couples as they drink and fondle each other in lustful orgies. They said, "The old saloon shall not come back." The old saloon had a sawdust floor on which men could vomit, but now the dine-and-dance has moved out on the lake or down in the cross roads. On Saturday night the supposed-to-be-respectable people will travel ten, twenty, or fifty miles out there to the Hell-hole where they hug and kiss and squeeze and dance, not only all night but way into the day on Sunday. There is not a man or woman in America but knows that Sam Morris is telling the truth about these hellish Hell-holes scattered over our nation under repeal. They said, "The old saloon shall not come back." Liquor in the old saloons was served by a big fat bartender with

a red nose and a handle-bar mustache. Thirty years ago men all wore a beard, sideburns and a big mustache. It looks like we are going to have to go back to it in self-defense to preserve our masculine identity. So many women today are not satisfied to be women. They try to be men. They carouse in the booze dives, drink liquor, tell dirty, filthy stories just like the men, suck cigarettes like the men, cut their hair just like the men, wear breeches just like the men. But, brother, they will never see the day they can grow a mustache! But the old bartender with his mustache has gone. You know who serves booze in most booze joints in America today? Young women. It is reliably estimated that a million three hundred thousand girls are barmaids in hotels and restaurants today in repeal drink establishments in America. A lot of people worry about Hitler and Stalin and the situation over the seas, but listen to me beloved, let the womanhood of America go to the dogs and become coarse and vulgar and let the manhood of the country lose its respect for womanhood and this country won't be worth fighting for against any nation on the earth. Go back and scan the pages of history and you will find that every nation has fallen when its womanhood fell. The Repeal, Raw Deal, New Deal, Rotten Deal booze business has done more to undermine the character of womanhood in this country, has done more to make girls impure and lose their charming, uplifting influence over men, than all the forces that have operated since we became a nation. I had a thousand times rather have an old saloon on the corner with a swinging door with saw dust on the floor where Dad and son got drunk but where Mother and daughter stayed at home and prayed for Dad and son, but wife stay pure and daughter stay pure, than to have the rotten, hellish joints we have in our nation today, where women with little children in their arms, and where young women go in and think nothing about boozing around in the booze joints.

They said the old saloon would not come back. You never saw little children in the old saloon. How can you keep little boys and girls out of hot dog stands, drug stores, filling stations, cafes, restaurants? Listen to me, every day of the week there are millions of little boys and girls from four, five, six and up through high school, that sit and eat hot dogs, hamburgers, ice cream and candy with beer guzzlers drinking all around them. And the liquor crowd is today cultivating in the minds and hearts of millions of little barefooted boys and girls familiarity with beer, and whiskey, which will lead them to drink beer as they come to later years. Millions of them today in America will become drunkards and fill a drunkard's grave who would never have come in contact with booze back in the old saloon days, pre-prohibition days.

They said the old saloon shall not come back. They changed the name, they changed the door, they changed the floor, they changed the bartender and they changed the people that go in and let little children come in. But there is one thing they didn't change. Can you guess what it was? THE STUFF IN THE BOTTLE! Present day brands were all sold in the old saloon. You can't change the stuff in the bottle by changing the name on the building, by changing the bartender, by selling it with the necessities of life. The old saloon is not back but the old booze is back.

### Liquor Results as Wicked and Deadly When Sold Legally

People come to me and say, "Is it not better to legalize it and let the government control it, legalize it and put it into the hands of decent, respectable people, and let it be sold on the front street rather than to let the bootlegger sell it in the back alley and put the revenue down in their pocket?" Ever hear that argument?

Mrs. Morris and I were out in South Dakota three or four years ago in the dust bowl. The town was run down. Two-thirds of the houses were vacant, many of them were fallen down. The dust was so bad it was cloudy. I let Mrs. Morris out at the hotel and I turned my car around to go back up to the filling station to get it serviced. As I turned my Ford

around I heard a bunch of children on the sidewalk yelling excitedly right in the heart of the business section. What do you reckon they had found? A rattlesnake three feet long with nine rattles. It had hid in the back alley under an old fallen-down building during the winter and when spring came it had crawled up on the sidewalk on the front street and had wriggled its way up the sidewalk into the business section before the children found him. They began to fight him. He threw himself into a coil, his tail was waving angrily, his rattles were singing loudly and he was striking viciously at those children, ready to sink his poisonous fangs in the flesh of those little children. The snake by crawling out of the back alley hiding place, and getting up on the front street in the business section had not changed at all. It was still a rattlesnake. He still had the same rattles on his tail, the same spots were on his back, the same poison was in his fangs, and if he had sunk his fangs into the flesh of those children as he lay coiled there, it would have killed those children as quickly as if he had sunk his fangs into the flesh while in the back alley.

When the government sells a retail liquor license to a bootlegger that hid in the back alleys under prohibition and that bootlegger crawls out of his back-alley hiding place up on the front street and gets into a cafe in the business section, hires a pretty girl to serve booze and starts giving the government a few pennies out of every dollar to bribe the government into letting him stay on the front street, you haven't solved the liquor problem. The beer, wine and whiskey that liquor seller sells in front street so-called law-abiding, respectable cafes—that bottle of booze has the serpent in it just the same as the bottle of booze sold in the back alley under prohibition. The bottle of beer over which the government placed its signature of approval will make an automobile driver a killer on some highway the same as a bottle of bootleg beer. Wine or whiskey sold in the front street cafes operated according to the law, that bottle of legalized booze will cause a man to break the marriage vow and become a woman chaser and go to Hell just as quickly as the bottle of booze sold in the back alley under prohibition. You can't make a man sober by law and you can't make liquor innocent by law either. You can't make a bootlegger honest by selling him a retail liquor license. The serpent is in the bottle, not in the name on the building, not on the swinging door, not in the sawdust on the floor, not in the mustache of an old saloon bartender. Repeal changed everything but the stuff in the bottle.

### Drunkness Under Repeal

I spoke in a Kentucky town. A great crowd gathered to hear me. A man, coming down the street to hear me, passed by a beer selling cafe. Huddled down in a neglected doorway was a man with hair long, beard unshaven, eyes bloodshot, clothes ragged. He had vomited and the stink came up around him. Flies swarmed around him. He was just beginning to sober up. Did you ever see one? Isn't a man a fool who would drink stuff that would make him do that? But I want to tell you who is a bigger fool, and that is the man who doesn't drink it but who will vote to sell beer and liquor to the poor devil on the street. This poor fellow staggered to his feet and came to this other man and said, "Mister, will you give a poor fellow a quarter to buy something to eat? I haven't had anything to eat since day before yesterday."

The other man stopped, looked at him, remembered him, and said, "Aren't you Charley So and So?"

The bum admitted he was. Then the man exclaimed: "My God, Charley, what in the world has happened to you? The last time I saw you you weren't in this shape!"

The old bum looked off, looked back, rubbed his dirty sleeve across his mouth and said: "What is the matter with me? Liquor and wild women."

I want to tell you that story. In 1930 the bum's father and mother died within a few weeks of each other. They were loved, honored Christian people and had run a farm out of Fulton. They had property and a little insurance. They

had one child, this bum, but he wasn't a bum in 1930. He was a fine young man, thirty years old and married to a lovely girl from a fine family and he had a nice little business. He got his father's and mother's heritage and in 1931 and 1932 he was a leading business man in southwest Kentucky. He was loved, honored and respected, with a sweet little wife and a happy home and he honored this dead father and mother. In 1933 the Eighteenth Amendment was repealed and liquor was brought up on the front streets in the cafes. Charley went in with friends to eat in a beer selling cafe. "What about a bottle of beer, Charley?"

"I don't drink."

"Oh, a little beer won't hurt you. There is no harm in drinking beer." The liquor crowd knows if they can hook your boy or girl on a beer bottle, it won't be long until they have hooked him on a whiskey bottle.

Charley got to drinking, then he got to gambling, then he got to chasing women. Show me a drinker and ninety-nine times out of a hundred I can show you a woman chaser; wife maybe has not found it out, but ninety-nine times out of a hundred, a man who drinks is a woman chaser. They go together—woman chasing and drinking, and family trouble. Five years later Charley had drunk his first bottle of liquor in a licensed beer joint in the front street, in a cafe—five years later he was down on the streets, with long hair, matted and tangled, unshaven beard, eyes blood shot, clothes ragged, vomiting and fighting flies; his business gone, his money gone, all that Mother and Dad left him gone, wife gone, home gone, health gone, morals gone, hope gone—just another soul on the road to Hell who had been bitten by the serpent in the bottle.

You say, "Well, it will never cause me to do that." That is what Charley said the day he drank the first bottle. That is what the fight is over. What name you put on it, whose going to get the money, whether the man who sells it has a license—God have mercy on any man that will debate that issue. The thing to fight over is the stuff in the bottle, and what it does. People sometimes accuse me of being radical; I'm going to stay that way. If I found a rattlesnake in the back yard I wouldn't run in the house and get a can of talcum powder and a bottle of bath salts and sprinkle it on the snake to clean him up, and make him smell good so he would be decent and respectable for my little boy to play with. They wouldn't change the poison in his fangs. And putting liquor in good, respectable clean hands, in places of business on the front street doesn't change the stuff in the bottle! Why you know, I wouldn't even go to the court house and ask the lawyers to regulate rattlesnakes, what hour

they should crawl out, whether on Sunday or election days or holidays, whether they would bite minors or adults. No, I would grab up a big rock, get wild eyed and fanatical, and mash that snake's tail off right behind his ears. But you wouldn't call me radical. You wouldn't say I was fanatical. You would say that I was a tender, loving and wise father that wanted to protect his baby boy. Neighbor, hear me today. I would ten thousand times rather a rattlesnake would bite my precious, sweet little boy and kill him and his body grow stiff and cold, and him go to God and mother and I take his little body out and bury him beneath the soil where the winds of Mexico would blow across from the south and the icy blasts from the north, and we would go back once in a while and plant a flower on the grave and water it with our tears and say a prayer and know well that some day we will meet him in Heaven—I had ten thousand times rather that would happen today than for him to grow up and when mother and I sleep beneath the sod, the contemptible liquor business sink its fangs into him and make him a drunken bum to lie on the street in the town where we live. That is what the children around this place face ten or fifteen years from now. That is what this fight is all about.

Sweet, would you come up here on the platform with me? (Calls four girls and six boys to the platform).

What is this liquor fight all (Continued on Page 5)

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(Continued from Page 4)  
about? There it is, brother, standing on the platform there. That is what the fight is over. Twenty million boys and girls in America did not see advertisements. Nobody here had it broadcast in your home on the radio during prohibition. You can't turn on the radio to find a news broadcast now without hearing it. You can't go to the barber shop without seeing it advertised. You can't walk down the highway without seeing liquor made popular and prominent on beautiful billboards. That is what this fight is over, brother. Forget all this tomfoolery about revenue. That is what the fight is over (pointing to the children). Do you have a little boy in your family that you want to be a drunkard five or ten or fifteen years from now? If you haven't, for Heaven's sake, have a little backbone and help us who do have children, to fight this damnable liquor business. If you don't have a little boy you want to be a drunkard, for Heaven's sake don't sell it to somebody else's little boy.

### The Legalized Respectability of Liquor Today Trips Millions Into Drunkenness

"Oh, but Brother Sam," you say, "isn't it better to have it in the hands of decent, law-abiding, respectable citizens?" Listen, brother, if there is a Baptist deacon or a Methodist steward or a Presbyterian elder who goes to church and Sunday School on Sunday but runs a beer-selling cafe, a drug store or filling station which sells beer during the week, he is ten times worse than any bootlegger who sold it down the back alley under prohibition. Why? Because a bootlegger carried on his work as an outlaw and everybody knew he was an outlaw and he did not sneak in under the guise of religion, in the name of Jesus and the holiness of the church, and through holy associations create a favorable attitude in people's hearts and lives. But don't forget, his religion on Sunday won't change what his booze will do to your children on Monday. All the money he puts in the collection plate won't change the serpent in the bottle and make it poisonless. But I will tell you what that man's religion on Sunday will do. It will a lot of times give the preacher of that church the lock jaw where you can't get him to say anything about the liquor business. But what a man puts in the collection plate won't change what the booze does to the boys and girls. I will tell you what it will do. It will make a bunch of official board members of that church covetous and greedy, and they will say to the preacher, "Go slow now, Brother So and So here is the best giver and we need his help to pay for this building."

Once in a while somebody says, "Oh, the preachers are in favor of the bootleggers. You are in favor of the bootleggers." Ever hear them say it? The next one that says that you tell them I am in favor of the bootleggers because if I've got to put up with skunks, I want them behind the barn and not up in the front yard. And it does not make a bit of difference in the world whether he is solid black in color or has a white stripe down his back, his stink is exactly the same. Brother, it doesn't make a bit of difference in the world to Sam Morris whether the man who sells booze is a bootlegger in the back alley or a Methodist steward, or a Baptist deacon or a so-called Christian layman in the front street drug store or the cafe, the stink is exactly the same to Sam Morris.

### Conscienceless Compromise by Adults Leads to High School Age Delinquency

And I want to kill another lie the devil has scattered around. Everywhere I go people say, "Oh, we have got to do something with our

high school boys and girls. Our young people are going to the devil in these booze joints. We've got to do something with our boys and girls." Forget it; we've got to do something with the mothers and daddies of this country. High school boys and girls did not vote liquor back. They didn't order the license to run the liquor establishments. High school boys and girls didn't elect politicians to go to Washington. High school boys and girls can't call for local option to put liquor out. They can't vote in the local option elections. The mothers and dads have been back of it and they haven't had courage and grace and strength enough to vote against it and yet they will wring their hands in holy horror and say, "We've got to do something about our high school boys and girls!"

Do you know why we have beer joints all over this country? Because the preachers, the Sunday School teachers, the stewards, elders, deacons, church members support them more than the boozers do. So-called Christian people put more money behind the booze joints today than boozers do by drinking liquor in them. Here is a nice big front street cafe which sells beer. The beer drinker walks in and buys a bottle of beer which costs a dime. He sits down and drinks the beer. He puts a dime behind the booze joints. In walks a preacher or Sunday School teacher and with him is his wife and maybe a boy or two. They order a 50c meal apiece or a \$1.00 meal, and for all of them it amounts to \$1.50 or \$2.50. The old beer drinker gets up, puts his dime on the counter and up jumps the cash register with the ten cent mark, and he walks out. The Sunday School teacher or preacher walks up and puts down \$1.50 or \$2.50, and the cash register rings up the \$1.50 or \$2.50. They both walk out of the same beer joint. They both put their money behind the same beer joint, both told the man standing by the cash register, "I am for you. I give you money to keep you going." The old beer drinker puts a dime behind it while the church member puts \$1.50 or \$2.50 behind it.

A car won't run without gasoline, so you start for gasoline. You find a great big filling station, clean and modern and nice and up to date. Of course the beer sign but that doesn't bother you. You are not going to buy beer; you are going to get some gasoline. So you drive in and say, "Mister, fill up my gas tank. And the hose goes into the gasoline tank. In walks a beer drinker and he stands inside and fills up his beer tank while you fill up your gas tank. It cost the beer drinker a dime to fill up his tank and it cost you \$1.50 to fill up your gasoline tank. Both patronize the same beer joint, and you both said to the man who sold it to you, "I am glad to patronize you, glad to give you my support." But the beer drinker only put a dime behind it and you put \$1.50. You good women—you are going to town, of course, but you are not going to a saloon. No, there is a nice corner drug store that you support. The one who owns the drug store is a Christian layman, outstanding in the community, and

everybody says he is a wonderful Christian druggist. Of course, incidentally, in the window are some whiskey and beer and wine bottles but they don't bother you. You are not going to buy any wine or beer or whiskey. You are going to buy some paint, powder, lipstick, eyebrow coloring, hair coloring, finger nail polish. You are going to buy some "fixup." I am not criticizing, I don't blame you, some of you need it! Some of you need fixing up! But incidentally, while you are buying your fix up, in walks a whiskey drinker. He wants a bottle of Four Roses, Five-Seven Crows. That fellow gets a bottle of fix up too, just a different kind of "fix up" that's all. He walks out of the same drug store that you walk out of. And that woman who bought that stuff in that drug store may be a Sunday School teacher, who the day before, on Sunday, stood in front of her class of boys and girls. And some little boy was in that class whose clothes were ragged and his little face showed marks of hunger. She prayed, "Oh, God, won't you save this little boy's daddy from being a drunkard," and then on Monday she put her money behind that man who sold that little boy's father the drink that is starving the baby boy! I am radical.

I went down to Jackson, Mississippi, to the International Association of Evangelists and Evangelistic singers. 2,500 were present. I spoke on the liquor issue, but I didn't deal with this phase of it. After service between fifteen and twenty preachers, Sunday School teachers, singers and I walked out to get something to eat before going to bed. We walked up to a big cafe and filed in toward the back. When we got there I saw a big sign, "BEER" across the corner. I said, "Say, men, you are not going in there."

"Sure, we've been coming here every night after service."

"My God, men, look at that beer in there."

And they said, "Oh, this is a good, nice room here at the back. We don't have to be with the beer drinkers."

I said, "It is not a question of being with beer drinkers. It is a question of putting your money behind the rotten business."

"If you don't eat in a cafe that



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sells beer, you won't get anything to eat in Jackson, Mississippi, tonight," they said.

"I won't get anything to eat tonight then," I replied.

Two others joined me and we walked the streets and passed a half dozen big cafes and they all had a bunch of preachers and evangelistic singers in them, putting money behind the beer business.

If dry church people would refuse to buy meals, groceries, gasoline, drugs and other necessities of life where they sell beer we could close two-thirds of the beer establishments of this country in thirty days time. But just as long as we buy food, groceries, gasoline, drugs and other necessities in these places, just that long will they sell food, drugs, gasoline and such commodities to get our money and sell beer to get the beer drinker's money. So they just make a sucker out of both of us and hook us on the same line, only they use different kinds of bait when they go fishing for us.

### WITNESSING

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## This Much --

(Continued from Page 1)

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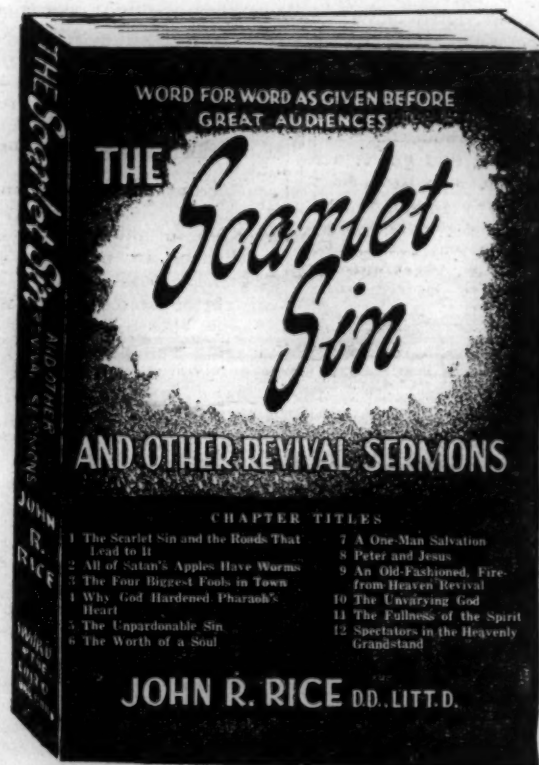
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Sweet Story Of Old
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## We Need --

(Continued from Page 1)

Emmaus disciples after those exciting crucifixion days in Jerusalem. They were trudging along a country road, half-believing, half-doubting, suffering a let-down both in body and spirit, when the Lord caught up with them. They were right in their facts: "This is the third day." But they were wrong in their conclusions for, since it was the third day they should have been expecting to see the risen Christ around any bend of the road. They were right in their chronology and in their theology but they had no doxology. And even when the Lord did appear, their eyes were hidden, He was a veiled Christ. But when He expounded the Scriptures they developed a holy heartburn and it led to an experience that stirred their hearts and turned them into radiant witnesses.

Their plight before their hearts were warmed is typical of thousands of orthodox Christians today. At the bottom of all our troubles lies unreality in our Christian experience. We are walking with a veiled Christ. We need a holy heartburn.

A. J. Gordon once classified some obstreperous church members as "figureheads, soreheads and deadheads." He might have added, "hotheads," of which there is always an abundance. But a man may have a hot head and a cold heart. Christmas Evans, just out of a theological controversy, was convicted of a cold heart as he rode along through the mountains one Saturday afternoon, traveling on horseback to preach the next day. Great preacher that he was, he needed a heart-warming and got it after hours in prayer.

Alexander Whyte was wont to watch the radiant throngs that emerged from Mr. Moody's great meetings in those Pentecostal days during the mission to the British Isles. Their hearts had been warmed by the ministry of the Spirit. Mr. Moody went to Scotland some years after the Disruption and found the churches cold and divided. He did not go to Scotland as an expert but as an evangelist, exulting in the grace of God. Someone said, "It seemed as though someone had set to music a tune that had been haunting thousands of ears." He warmed their hearts.

### Heart-Orthodoxy Wholly Inadequate

One thinks of the professor who wrote a very learned book on love. The only defect was, the professor had never been in love. When he took the manuscript to a typist to have it prepared for the publisher, the typist turned out to be a very lovely lady and when their eyes met, something happened to the professor that was not in the book. He was happier in five minutes with love in his heart than he had been in thirty years with love in his head.

Something like that needs to happen to a lot of fundamentalists. Some of our churches are frozen together when they should be melted together. We have plenty of orthodoxy, plenty of teaching, plenty of activity; there is an abundance of good things, and in the midst of it all we are like a cat drowning in cream. There is plenty of discussion of revivals, causes of revival, hindrances to revival, ways and means of revival: the only thing lacking is revival. We agree that it is the work of the Spirit but here again we spend our time arguing over the expressions and missing the experience. Baptism, filling, endowment, victorious life, perfect love, full surrender,—we are like a crowd of beggars discussing the merits of different kinds of pocketbooks and all of them "broke!"

We are afraid of extremism and we are guilty of the worst extremism of all, the extremism of impotence. Some of us are so afraid that we shall "get out on a limb" that we never get up the tree! Whatever you choose to call it, we need a heart-warming, a heavenly bonfire, a holy heart-

burn. Our heads and hands have outrun our hearts. We have forgotten that the way forward is not head first but heart first. We have been wagging our heads and working our hands instead of warming our hearts.

### The Word of God and Prayer Rekindle the Fire

To be "fervent in spirit" is to be "boiling in spirit" and to boil we must be near the fire. How shall we obtain the burning heart? Jeremiah said it was God's Word that did it and it was Jesus expounding the Scriptures that did it and it was while listening to Luther's exposition of Romans that Wesley's heart was warmed. There is, indeed, the strange fire that Nadab and Abihu offered instead of supernatural fire from above. There is the false fire of Isaiah 50:11: "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." There is the divine fire which is the gift of God and this fire Paul urged Timothy to stir up within him. Every Christian has the Holy Spirit but the fire often dies down and he must needs wait on God through the Word and prayer and rekindle the flame until the love of God is shed afresh in his heart, for, like Ephesus of old, we leave our first love and because iniquity abounds our love grows cold. It takes time to do that, not because God is reluctant but because we are rebellious. It takes effort for we must apply the means of grace. But if instead of trying to work up carnal enthusiasm and whip up our poor jaded nerves with religious excitement, we took time out to really get ourselves a burning heart, we should accomplish more in a day than we get done in a year without it.

### Is Your Feast Without Wine?

Much of our Christianity today is like the feast at Cana when it ran out of wine. We have a feast of good things: there is plenty of teaching and preaching, churches and conferences spread tables loaded with a superabundance. But we have no wine. The exhilaration of the Spirit is lacking. The spiritual wine that makes glad the heart of man is gone. We need a heart-warming!

John the Baptist was not to drink wine but he was to be filled with the Spirit. On the day of Pentecost the church was accused of being drunk on new wine when it was really spirit-filled. We are not to be drunk with wine but filled with the Spirit. There is a parallel between the two. Campbell Morgan asks: "Has anyone ever charged you with being drunk with your Christianity? O God, how seldom men have thought us drunk!"

No man ever achieved much unless in some way or other he was drunk. Art, literature, statesmanship, scientific discoveries are the work of drunk men. We see the principle perverted in the drunkard and the dope fiend or in a Hitler. We see the constructive side in a Beethoven, an Edison, a Lincoln. Even as children we are drunk on the wine of youth. A little later we get drunk on love. What man does not remember some summer night when he was so in love that he loved the moon and stars and everybody except that rival who was running him a close race for the heart of his beloved. Why do we Christians not so love Jesus until we love everybody except the arch-enemy of our souls?

Now just as the natural man has his stimulants, good and bad, so has the Christian. We have meat to eat and also wine to drink that the world knows not of. Our wine is the Spirit and yet most of us are not drunk Christians. We need our hearts warmed. When George Fox was going through his spiritual crisis, he was advised to drink beer. His advisers sensed a need but could not supply the remedy. He got drunk later on the wine of Heaven and warmed up many another soul thereafter.

Our world is drunk, staggering,

reeling in the gutters. Some Christians are drunk on false wine, having fired themselves with the energy of the flesh. It will take the true wine of the Spirit to move this world. God has provided a heart-warmer for His people: "Be not drunk with wine, wherein is excess; BUT BE FILLED WITH THE SPIRIT." And, unlike the wines of earth, there is no hangover: "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." There is no dark brown, morning-after taste to the joy of the Lord!

### Christ Alone Can Give the Fullness of the Spirit

We have run out of wine. But there was One at Cana who could meet the emergency. "Whatsoever he saith unto you, do it." He can meet our need. If we take Him at His word and fill the waterpots with water. He will work His miracle, and those to whom we minister will say that the last wine is better than the first!

We shall never warm our hearts until we gather around the Lord. At the grave of Lazarus Jesus said to Martha: "Thy brother shall rise again." Martha said, "I know that he shall rise again in the resurrection at the last day." Jesus answered, "I am the resurrection and the life." Martha was a fundamentalist; she believed in the resurrection but she needed to see Him as the resurrection. Fundamentalism needs to make one more move, from the doctrinal to the personal. Only a Person, Christ Himself, unites us. There are conservative Christians who wouldn't be caught on the same platform. All our plans for getting them together move so slowly for they won't jell! The only place where we can get together is where we are already together, in Him.

We need a holy heartburn. Our eyes are holden. We need a fresh experience of the reality of Jesus Christ.

"Lord Jesus, make Thyself to me

A living, bright Reality;  
More pleasant to faith's  
vision keen

Than any outward object  
seen,

More dear, more intimately  
nigh,

Than e'en the sweetest earthly  
tie."

We need to forget which group we belong to, which movement we are sponsoring, which button we are wearing, which Paul or Apollos or Cephas we are lined up with, long enough to ask, "Is Jesus real to me?" Is He real to you? Is your heart warm? He told us the secret: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, AND WILL MANIFEST MYSELF TO HIM" (John 14:21). How was He made real to these Emmaus disciples? When He overtook them, they had burdened hearts; then they had burning hearts, and when they recognized Him they had believing hearts. Well, they invited Him in as their guest and He became their host. He was always doing that. At Cana He was first the guest and, when the wine gave out, He became the host. Again He says, "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, (I'll be his guest) and he with me." (He'll be my guest). The Emmaus disciples took Him in and then the guest became host and made Himself known and sent them out to witness to others.

Has He taken over in your heart? Perhaps He resides there but does He preside? Maybe you have never opened the door. Prebendary Webb-Peploe used to say, "Sometimes I buy a present for my wife. I am afraid that my selections are often very poor but she always accepts them graciously because she knows that before I ever gave her these presents I gave her my heart." Now all the roses and jewels can never make a wife happy if she knows her husband has not first given her his heart. Nor can all our gifts and religious observances please

## Why We Need --

(Continued from Page 1)

public invitation to accept Christ, discouraging personal soul-winning effort, has been published, I suppose, for some twenty-five years—a quarter of a century—and no strong Christian magazine in America exposed its unscriptural, hurtful and deadly propaganda against evangelism! There was no mouthpiece for evangelists and for evangelism in America, to speak for the despised and slandered evangelists and to defend evangelism itself. There was not a single popular periodical in the last twenty-five years to defend the work and methods of D. L. Moody and R. A. Torrey and J. Wilbur Chapman and Billy Sunday and Gipsy Smith until *The Sword of the Lord* got enough circulation to have some influence in this field. I believe that God wants a magazine like *The Sword of the Lord* that will be the mouthpiece of honest, conscientious, God-anointed evangelists, to take its stand for evangelism in America. In a hundred ways *The Sword of the Lord* is doing just that, week after week. All friends of evangelism and of evangelists ought to back up *The Sword of the Lord* and increase its influence by sending in subscriptions and helping us reach our goal.

### 2. The Sword of the Lord Pushes Revivals

Not only is *The Sword of the Lord* a mouthpiece for evangelists, and not only does it put up a defense for Bible evangelism against the critics and scoffers, but it actually promotes evangelism. It actually pushes revival campaigns and helps to send out evangelists. We in *The Sword of the Lord* office are very careful and conscientious about recommending evangelists. But happily, when *The Sword of the Lord* begins to report revival campaigns by an evangelist and to recommend him and publish his sermons, such an evangelist has all the calls he can accept, usually, for great revivals opportunities. Dr. Robert J. Wells gave up the pastorate and has now come as the Associate Editor of *The Sword of the Lord* to be well-known in America as an evangelist, and has been greatly used of God, both in one-church campaigns and in union campaigns. He is a fine preacher and soul winner, but *The Sword of the Lord* helped to make him known. A number of other fine soul winners have been boosted by *The Sword of the Lord*, and their "blessed" revival campaigns have been reported in these pages so that pastors and people trust them and call on them for campaigns. This revival weekly has actually been responsible for hundreds of blessed revival campaigns directed by evangelists recommended in these pages and having sermons printed in *The Sword of the Lord*. If the paper can be greatly increased in circulation, under God's blessing, we believe it will continue to be the largest single force to bring about revivals in America. We believe that ought to be the desire of every reader and that all ought to help us reach the goal for increased circulation for this reason.

### 3. God Wants "The Sword of the Lord" to Carry on Its Campaign Against Worldliness Among Christians

In *The Sword of the Lord* we re-

our Lord until first we give Him ourselves.

Let Him take over and He will give you a heavenly bonfire and holy heartburn and will rekindle your heart with fire from above.

"May Thy rich grace impart  
Strength to my fainting heart,  
My zeal inspire;  
As Thou hast died for me  
O may my love to Thee  
Pure, warm and changeless be,  
A living fire!"

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cently carried a series of articles on the sin of Christians being yoked up with unbelievers in the lodges. From time to time we have carried articles showing that Christians ought to come out and be separate and leave off the lewdness of the movies. Articles against the dance have been frequently published, and against petting, and against the use of tobacco by Christians. In this issue is Dr. Sam Morris' great message against liquor. No other widely circulated Christian magazine in America has carried so much material, so much Bible teaching and preaching, on the question of wordliness among Christians. Countless thousands of Christians write that they have been turned toward a more holy and separated Christian life by the stand of *The Sword of the Lord*. Hundreds of preachers tell us that they have been encouraged to preach against worldliness and for holy living and godly separation, by the stand of this paper. I believe that God wants *The Sword of the Lord* to become a masterful influence for holy living, clean living, among Christians all over America. All who have convictions along this line are invited to help make this paper the most influential Christian periodical in America by increasing the circulation.

### 4. The Clear-Cut Teaching of "The Sword of the Lord" Against False Cults and Isms and Doctrines Alone Would Justify the Increase in Circulation We Seek

In *The Sword of the Lord* several times we have carried articles exposing the false claims of Christian Science, which is not really Christian at all but denies every fundamental of the Christian faith. Christian Science denies the fallen, sinful state of man, denies the need for being born again, denies the efficacy of the blood atonement of Christ, sets more store by the writings of the oft-married Mary Baker Eddy than by the Word of God. What magazines in America expose it, beside *The Sword of the Lord*?

We have repeatedly showed the fallacy of the Seventh Day Adventists, their false teaching about the Sabbath, and their claim that only those who keep the Jewish Sabbath on Saturday will be saved. Their hypocritical *The Voice of Prophecy* broadcast which serves to get names to whom they may write and send their unscriptural literature, has been mentioned again and again. What other Christian magazine in America shows what is wrong with Seventh Day Adventism?

We have had articles on British Israel's false teaching that the English and American people are the lost tribes of Israel, etc. We have had articles showing the harm of Spiritism, showing the sin of fortune-telling and astrology and of spiritualistic seances. We have had articles showing the misconception of people who seek to talk in tongues instead of seeking power to win souls. Many earnest, good people are misled by some false doctrine, and how often grateful they are when the truth on such matters is presented in *The Sword of the Lord*!

The work of exposing false cults (Continued on Page 8)

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## B. J. C. to Become Great University

**Bob Jones College Outgrowing All Equipment and Available Ground for Expansion With Approximately 1500 Students During the Past School Year, to Be Moved to Greenville, South Carolina, Expanded to a Great Christian University**

By EVANGELIST JOHN R. RICE

It was impossible for me to attend the commencement at Bob Jones College, June 1-5. However, I had a daughter taking her Master's degree in music there, and Mrs. Rice went to enjoy the wonderful Christian experience of commencement time at the college. Miss Fairy Shappard, head of the Stenographic Department of *The Sword of the Lord* publishers, went also, partly because she is an ex-student and loves the college, but principally because we needed additional workers in the *Sword of the Lord* office. We have five workers now who have attended Bob Jones College and have had others, and their work has been eminently satisfactory. They are taught to work, taught to respect authority, are accustomed to proper self-discipline and are instilled with such virtues as loyalty, persistence and sacrifice. We were glad to secure some more B. J. C. students in our rapidly growing organization at Wheaton.

But I am tremendously impressed anew with the work that Bob Jones College is doing, and know that readers of *The Sword of the Lord* will want to hear about the great plans for expansion of Bob Jones College into a great university.

### Where Christ and the Bible and Soul Winning Are First

Last February it was my joy to preach for four or five days in Bob Jones College, and I was specially happy over the four hundred ministerial students in the college. Young ministers from B. J. C. had won thousands of souls the summer before, an average of thirty-three for each preacher, in the summer vacation. They had preached at least one new sermon each week, sent the outline, a report on the services, the size of the crowd, the number of people converted, etc., each week back to the college. With every contact I have with the college I am more impressed with the fact that Dr. Bob Jones, Sr., and his son, Dr. Bob Jones, Jr., and the great faculty have set out to train leaders in Christian work. And there is a zeal, a holy purposefulness about the student body that I have not seen in any other student body anywhere. People from many states send their sons and daughters to Bob Jones College. Every year starts with a tremendous revival and an effort is made to win every student to Christ, and nearly always the last student makes profession of faith early in the year. Dr. Bob Jones, Sr., an able evangelist for more than forty years, with the power of the Holy Spirit and with the zeal and background and habit of thought of an evangelist is the largest single factor in the school life. He does more to build high ideals, more to develop rugged, purposeful Christian character than any other stimulus could do.

The school is not only Christian, it is really evangelistic. It turns out scores of evangelists besides some of the most aggressive and capable and successful pastors and missionaries. I feel the impact of Bob Jones College through its former students and graduates everywhere I go for revival campaigns. Only eternity can show the importance of this Christian college and its influence on the churches, its impact for revival and its part in carrying out the

Great Commission, getting the gospel to every creature.

### Expanded Facilities Absolutely Necessary

Dr. Bob Jones once felt that the college should be kept small. Even at the board meeting a year ago (where I, as a member of the Cooperating Board, was present) one of the trustees reminded others that they had planned to limit Bob Jones College to three hundred students or at most to five hundred in attendance. But God had other plans for Bob Jones College. In ten years at the Cleveland, Tennessee, location, the school had grown by leaps and bounds until the past year there have been approximately fifteen hundred students in the two semesters. With the faculty members and students, some fifteen hundred people had to be fed three meals a day in a dining hall that will seat only five hundred this last semester. Breakfast was served three times, lunch was served three times, dinner was served three times! Nine times a day the tables were set, the food was served, the dishes were washed. Through the wonderful organization and the fine spirit of unity and loyalty, things went like clockwork; but it was obvious that something had to be done to provide a dining hall that would care for the entire resident group at one sitting.

The chapel facilities were likewise wholly inadequate. For years the "Old Chapel" was used, until it was overrun. It seats about six hundred. The new chapel seats, I suppose, nine hundred. Now both auditoriums are full at every chapel service, and one group hears by a public address system what goes on in the other chapel. And the students rotate on successive mornings from one building to the other so that each may have a chance to sit in the main chapel building. But even these two buildings were crowded most uncomfortably, and it is certain that an auditorium ought to be provided seating 2,500 or 3,000 people. Even in the year or two that might be necessary to finish such an auditorium, the student body will increase greatly.

The buildings were all full, though Bob Jones College has averaged a new building a year for ten years even during war time. The dormitory capacity has been more than full and two trailer camps, with trailers bought from the government have been caring for young ministers during the past school year.

Although the present grounds and buildings are taxed and overflowing, hundreds of other students are knocking for admission. Servicemen home from the war, young people who feel the call to special service, sons and daughters of Christian homes, all over America are clamoring for admission. Something must be done to care for the thousands of young people on whom God has laid His hand, who would take the best of Christian training if they could get it and long to be in Bob Jones College.

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God on Bob Jones College on the one hand is in striking contrast to the difficulties in planning expansion at the present location in Cleveland, Tennessee. Dr. Bob Jones told me that many thousands of dollars would buy only sufficient lots for the absolute minimum requirement today and the land that was needed most could not be bought. For example, they could not buy sufficient ground for an athletic field. The college is in the little city of Cleveland, hemmed in by good residence property. The college needs at least two hundred acres to take care of the present and of the not-far-distant future expansion. Hence, it seemed necessary to look for another site for Bob Jones College.

### Expansion to University

Along with the crowding in of students there is an increasing demand for other courses in Bob Jones College. Already they have what many people believe is the finest department of speech in any Christian institution in America. Already they major on the fine arts, give private instruction in the fine arts for no additional cost beyond the price of tuition, and the fine arts departments are becoming famous across the nation. They are doing the finest kind of work in the training of teachers of Christian education. But many want university-quality courses in science. There must be strong pre-medical courses, strong departments of chemistry, biology, philosophy; strong schools of languages. In other words, there must be a great Christian university, with the ideals and power of Bob Jones College, with the driving zeal which the Bob Jones administration has for orthodoxy and doctrine and for putting Christ first in education. Hence, it seems imperative that Bob Jones College be expanded into a great university.

### Move to Greenville, South Carolina

Asheville, North Carolina; Orlando, Florida; Chattanooga, Tennessee, and many other cities sought to have Bob Jones College moved to their midst. Some fine offers were made to the college. But the Lord seemed to lead to a site at Greenville, South Carolina. After much planning and prayer and consultation it was decided to accept the offer made by the Chamber of Commerce of Greenville, South Carolina, and the Christian citizenship of that city, and to move the college entirely to Greenville, expanding it into a fine university, but with all the old ideals, the Christian discipline, the New Testament zeal, the evangelistic passion of the Bob Jones College, and under the same administration. Two hundred acres have been secured there. A contractor has been employed who has guaranteed to have the grounds ready for the fall term of 1947. The present buildings and grounds at Cleveland, Tennessee, have been sold, I understand, to the Church

of God, which denomination has headquarters in Cleveland. This denomination believes in the blood of Christ, is evangelistic and will use the property for the training of Christian young people. By the terms of the transaction the college is to retain the use of the present equipment for two years if necessary. However, it is believed that the greatly expanded equipment will be ready at Greenville by the fall of 1947.

### A Grand Opportunity for Christian Investment

I speak only as a friend of Bob Jones College and a member of the Cooperating Board of Trustees. I have no authority from the college to speak for them. However, I know something of the difficulties involved and the tremendous strain on Dr. Bob Jones, Sr., who must finance the move and at the same time supervise the work at the college. Meantime, he is preaching all over America. He did two weeks of tremendously great preaching in the large union campaign in Chicago, April 28 through May 12. He is doing a wonderful work as an evangelist. The hot fires of Holy Spirit power and passion run through his heart. Dr. Bob Jones Jr., though he has not been so long before the American public, is doing a tremendous and magnificent work. He actually carries most of the burden of the administration of the school. Although a young man of thirty-four, he has the poise and vision and character of a great Christian statesman. God has raised him up for such an hour as this. Meantime, he is more and more in demand for evangelistic work and is being increasingly used as an anointed gospel preacher and evangelist. Dr. Bob Jones joins with his father in the training of soul winners at Bob Jones College.

All of us who love revivals, who love soul winning, who want more evangelists trained, more pastors and missionaries sent out, a stronger stand taken for pure life and clean hearts and for the fundamentals of the Christian faith, ought to stand by Dr. Bob Jones and Dr. Bob, Jr. and the college in these days.

Among readers of *The Sword of the Lord* there are doubtless a

good many people who could send \$1,000.00 or \$5,000.00 or \$10,000.00 to Dr. Bob Jones at Bob Jones College, Cleveland, Tennessee, to help in the enormous expense of building a great university. The amount to be received from the present property will be a good start but will be wholly inadequate, of course, for the much larger equipment to be provided. It is especially important that many help in these early days before money could be secured from the sale of college property and while the public is getting acquainted with the great plans now being matured. I say, some of you could send \$1,000.00, \$5,000.00 or \$10,000.00 as an investment in God's cause. Others could send \$500.00. Many could send \$100.00. And some could send \$50.00, or \$25.00. I know by intimate personal knowledge how carefully money is spent. I know how unselfish and godly are the motives and plans of Dr. Bob Jones, Sr., of Dr. Bob Jones, Jr., and of the others in the administration at the college. I know that the college, its use of Christian money, merits the confidence of every Christian and that it will stand the most rigid investigation.

I suggest that everyone who has some money which ought to go into the Lord's cause very carefully consider Bob Jones College and ask the dear Lord if that be where He wants you to send it. For any further information you may write to Dr. Bob Jones, Sr., Bob Jones College, Cleveland, Tennessee. And you may send your offerings there, designated, if you like, for the new buildings of Bob Jones University at Greenville, South Carolina. And if some of you have further inquiries you would like to make of me regarding Bob Jones College, I will be glad to hear from you and will be honest and frank as I know how to be in helping you find out more about this great Christian school.

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## Why We Need --

(Continued from Page 6)

and in helping keep preachers and Christians true to the Word of God in doctrine alone would justify the subscription campaign we have on now, and would make it wise and right to send subscriptions to thousands of other people who need this paper.

### 5. "The Sword of the Lord" Stands Almost Alone in Promoting Old-Time Bible-Teaching Gospel Preaching

We live in a day when people think the Bible is out of date. Even among Christians, there has arisen a foolish idea that people will not read sermons and that people will not even hear long sermons today. In the churches, preachers began to give little sermonettes, or to give book reviews, tell stories, show pictures, to have tap dancers, to emphasize nearly anything but Bible preaching. In Youth for Christ meetings over the nation the tendency is to have two hours of fun and twenty minutes of preaching! So in the Christian magazines in the country it is generally supposed that people will not read full-length gospel sermons and the tendency has been to have little, short, shallow articles that do not change lives and do not win souls.

The Sword of the Lord, however, has taken the stand all along that God still plans to save people by "the foolishness of preaching." We still say with Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation of every one that believeth" (Rom. 1:16). What the world needs is real Bible preaching, preaching against sin, preaching on salvation, preaching that makes plain the Word of God and brings people to repentance and faith in Christ. So in The Sword of the Lord we regularly have about three full-length Bible sermons in each issue. Where else in America can you get a full-length sermon like the long, rich, Biblical sermons of Dr. Robert G. Lee, Dr. Bob Jones, Sr., Dr. Hyman J. Appelman, etc., as published in The Sword of the Lord? Where else can you get the Sunday night sermons of Dr. Ironside, preached in Moody Church, Chicago? Where else can you get such sermons as those by Dr. Hankins or by Dr. Oswald J. Smith, or Dr. Sam Morris or Dr. Louis T. Talbot? The Sword of the Lord is trying to make America gospel-conscious. We are stirring the hearts of people again with the Word of God.

A woman wrote the other day to say that in her community she could no longer hear such sermons as we printed. But thank God, in many communities, the pastors are getting much of their inspiration and help in sermon-preparation from The Sword of the Lord. Preachers preach against sin because the sermons here published preach against sin. They preach Bible sermons and often get outlines and illustrations and suggestions from the sermons printed in this paper.

The Sword of the Lord is preeminently a gospel paper, carrying the gospel to multitudes.

Many preachers tell me that they use the sermons printed in this gospel weekly. Sometimes they use the outline, and fill it in as they feel led. Sometimes they use illustrations from the sermons published. But all over America The Sword of the Lord is making it clear that people will still hear real, Spirit-filled Bible kind of preaching, addressed to the unsaved and that people will read these sermons. In the month of March alone we got letters from eleven people who said they were saved through the sermons in The Sword of the Lord. I do not believe that any other ten Christian magazines in America combined had letters from eleven people during the month of March saying they were converted through the sermons printed in them. God wants The Sword of the Lord to be enlarged in circulation to make America gospel-conscious and to bring back Bible preaching.

### You Have an Obligation! Fulfill It Today!

Are you for the stand which this paper takes on evangelism? Are

you for the promotion of revivals, the encouragement of good soul winners, the spreading of revival fires? Are you against worldliness and do you believe in clean living for Christians and the power of God that comes with such godly living? Do you feel the need for teachings true to the Bible that safeguard the multitudes from the false cults and isms? Do you see the danger to Christianity from the Jehovah's Witnesses, Christian Science, Unity, Spiritualism, and such false cults? Do you feel the need for a paper that stresses gospel preaching, and exalts the preaching of the gospel again among Christians and in the churches? If so, then you have an obligation to fulfill. You have a solemn duty to God and to America to help increase the circulation of The Sword of the Lord. God has put His blessing on the paper. It is doing a blessed work for Him. It is the kind of work which you know needs to be done. Now will you do your part and help to get The Sword of the Lord into thousands of homes in the present campaign?

It is not right for a Christian to enjoy the blessings of The Sword of the Lord for himself and family and not wish to have others receive the same blessings and inspiration. The Scripture says that to say to poor people, "Be thou warmed and fed" is hypocrisy, is faith without works, if we do not

help to feed and clothe the poor. And so to say that you favor the things that The Sword of the Lord is doing, under God, with the help of the greatest preachers and writers in America, and yet not to help get the paper to your neighbors and friends would be a sin of insincerity and lukewarmness. Christians who have convictions should work out their convictions. So that which is good for you would be good for your neighbor. That which has blessed you must not be kept for yourself alone, but must be passed on to others.

One man yesterday told me he wanted a chance to send The Sword of the Lord to every home in his church. That will take about one hundred subscriptions, perhaps 125. There are thousands of good Christian men in America who can and should do the same thing. See that the families in your church get The Sword of the Lord!

Letters are coming in with thousands of subscriptions. Your heart would be warmed to read the grateful words that come in these letters. A woman wrote in a letter received yesterday saying, "I was so richly blessed by The Sword of the Lord when somebody subscribed for me, that I want to pass it on to others. Please pray with me that these friends may be as greatly blessed as I have been by The Sword of the Lord." Why not send subscriptions to your own relatives, to all the pastors in your city, to the officers and Sunday School teachers

of your church? Send it to young ministers, to new converts, to shut-ins.

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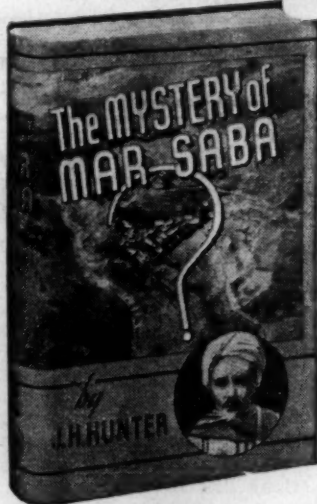
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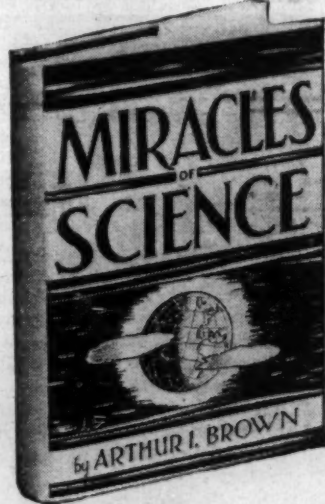
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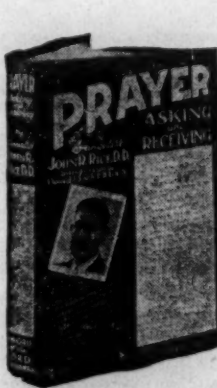
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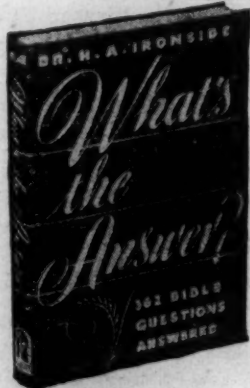
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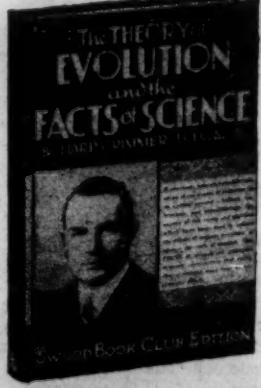
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